THE MISSIONARY

HERALD

AT HOME AND ABROAD

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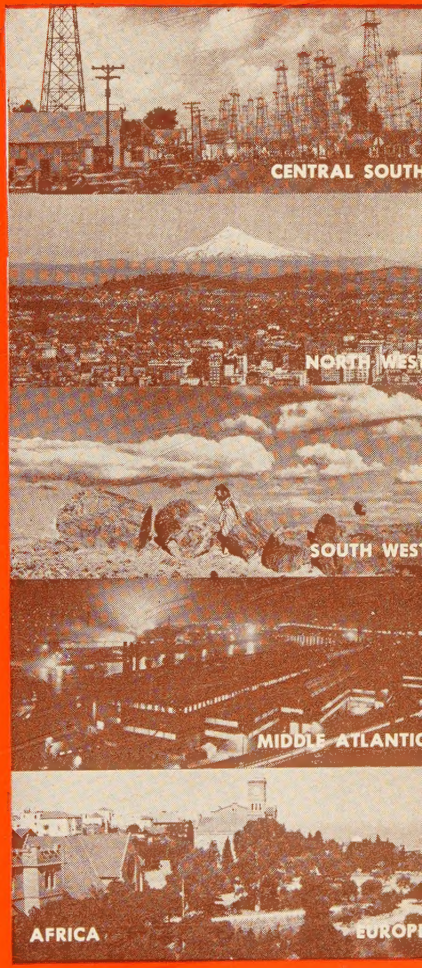

MANY REGIONS · ONE FELLOWSHIP

OCTOBER • 1946

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In Our Sixty-fourth Year

An Old Organization with Young Ideas

THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLII OCTOBER, 1946 No. 8

Editor: ANDREW VANCE MCCRACKEN

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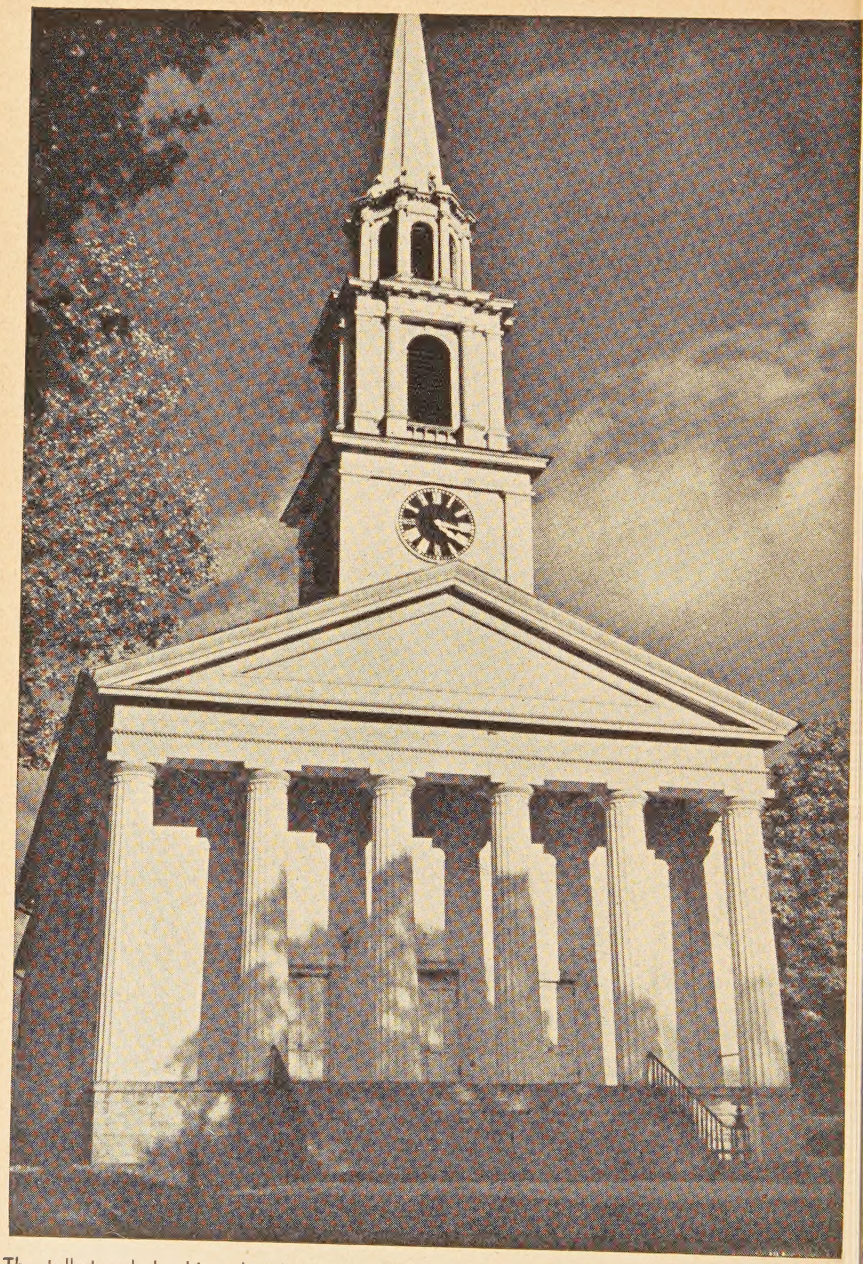


The tall-steepled white church in New Milford, Connecticut, symbolizes our Fellowship

PROLOGUE

Many Regions • One Fellowship

AT HOME AND ABROAD

Douglas Horton

IT is a comparatively recent discovery of the sociologists that we of the United States are several peoples in one.

The old melting-pot theory that, given time, we should all be merged into one and the same kind of people cannot longer be fully accepted, for the reason that the North, East, South and West of the United States are not one and the same kind of country—and people take their habits, even the habits of their thought, from the land on which they live.

We must accustom ourselves to the idea that there are in this land several regions of permanent "socio-economic homogeneity." The South, because of its climate and topography, will always be the South, and to a certain degree think as the South, just as New England will always be and think as New England, and other areas as themselves.

Now, just what is a region? It is defined as a genuine entity within which the combination of geographic, cultural and historical factors have created a homogeneity of structure, relations and customs. Its people are bound together by mutual interests.

Regionalism is a development of the Congregational Christian principle. Just as our fathers held that each individual church had certain rights over against the entire company of churches, so we are coming to see that the churches of a certain part of the country have a character which is not to be invaded by the denomination as a whole. Congregationalism is a fellowship of all dedicated to the freedom of each—whether it be each local congregation or each group of congregations, large or small.

Regionalism differs from sectionalism, which is self-seeking. Regionalism sees the nation as a whole and its parts with their peculiar needs and potentialities. Each region seeks the good of the whole economy as a sound basis for its own welfare. The Congregational Christian churches seek community and regional solutions for national problems. Back of these efforts lie such traditional adaptations of earlier origin as the Mid-West Regional Meeting, the New England Regional Conference, the Pacific Coast Conference and the Southern Provincial Council of Congregational Christian Churches.

Thus it is clear that it would be unwise for us to have precisely the same program of church work for every region of the country. If it is good individual pedagogy to learn what the characteristics of a person are and then fit the method of teaching to the characteristics, surely it is

good psychology to learn first the characteristics of the people of the area before attempting to apply a general program.

Each region must be the best judge of the relevancy of any program to its own needs. The Board of Home Missions today recognizes this principle in its policy of inviting and helping missionary Conferences to take over the responsibility of governing themselves. The time seems to have come now when not merely single Conferences but groups of Conferences corresponding to the great regions marked off by the sociologists should display the leadership necessary for their characteristic functioning.

The South has been first to see the possibilities of such a departure. For several years leaders of our Southern churches, both Negro and white, have been meeting annually to plan together the work that can best be done regionally. Similarly the South West has come swiftly to the fore in regional planning. Mission work among Spanish-speaking people, being too local for a national body to administer with maximum effectiveness, has responded admirably to regional treatment. Of late, also, the superintendents of New England states have met regularly to assist each other in the task of ministerial placement.

These new enterprises, begun tentatively, illustrate the truth that in the many-faceted functioning of our denomination there are types of work too large for single Conferences to handle which can yet best be managed at a lower-than-national level. The region as a grouping of Conferences is an intermediate unit to which will undoubtedly be committed eventually not only the planning for regional Christian education, certain types of missionary work, and ministerial placement, but other functions as well, which will emerge as the leaders study the situation.

It would be false to assume from what has been said that all the work now done nationally can be better done regionally. The program of the General Council, the over-all activity of the Board of Home Missions, the work of the Pension Boards, not to mention the lion's share of the labors of the Council for Social Action—these and other denominational functions cannot be carried on save from national offices. Some of the work of Christ abroad as well as at home, as indicated in Dr. Goodsell's article in this issue, can be done best by individuals, some by local churches, some by Associations, some by Conferences, some by national agencies and some by regional groups.

From the beginning, Congregationalism has been beset by two demons—connectionalism on the one hand and dependency on the other. Connectionalism is fellowship at the expense of freedom, and independency is freedom at the expense of fellowship. Regionalism must find a middle way between all-powerful denominationalism and sectionalism.

The danger to which we should open our eyes as the day of regionalism dawns is that the various areas may come to enjoy so much their own regional self-consciousness as to lose their sense of identity with the national denomination—but this really seems an unlikely event.

Regionalism promises many advantages deriving from diversity in union, but there is no magic about it. No region is better than the people who live in it; our task is still to produce more Christ-like men and women.

Dr. Horton is Minister of our General Council. Illustration on page 2 from Philip Gendreau.

NEW ENGLAND

The cradle of the nation

NEW HAMPSHIRE MAINE MASSACHUSETTS
RHODE ISLAND VERMONT CONNECTICUT

Donald H. Frazier

THE Pilgrims and Puritans who founded New England were English, Calvinists, and tinctured with independence and democracy. Being English, they brought with them a heart-knowledge of the concrete rights of Englishmen, a working acquaintance with the common law and its *ad hoc* method of facing life, and a sense of humor.

Being Calvinists, they sailed seas, cleared land, built homesteads, governed men and preached the gospel with a confidence born of a covenant with God.

This covenant demanded the creation of a New Jerusalem, a perfect community-church or church-community in which the worship of God would be pure. It was absolute. It spoke of natural rights before Milton or John Locke. It wrote the first modern constitutions. It seemed to require unanimity and a crushing of dissent, but here its experience taught a better way.

While their Englishism was socially mobile, flexible and even opportunistic, their Calvinism was tense, conscience-ridden and pointed toward fixity.

Here, then, were the absolute and the particularities of life warring in the Congregational Christian mind from the beginning. Lesser men than the New England fathers would have broken under the combination of spiritual strain and the rigors of mastering a frontier. Yet the fact is visible for all to see that the founders clung to these opposites: their English heritage and their chosen faith, until their souls had wrought the "Congregational Way."

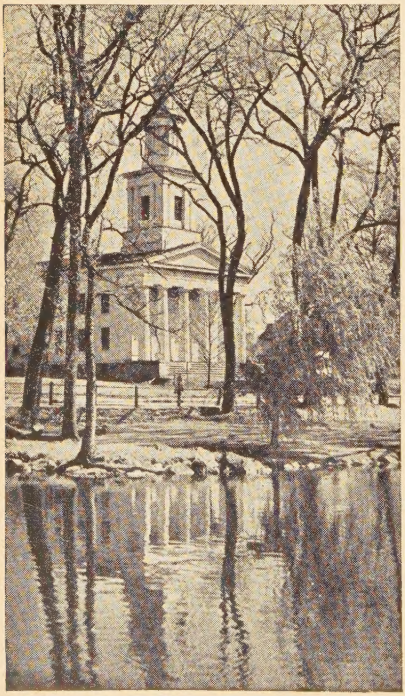
"The Way" is no abstraction. It is the living result of a keen-witted and faithful witnessing of the work and requirements of God. One of these tasks was to make the most of one's life whether in the pursuit of wealth, knowledge or faith. Why? In order that individuals might be acceptable to God and also have something to contribute to community living. Thus self-seeking and self-losing (in generosity, for example) were held in tension.

In the realm of character, "The Way" produced as self-regarding, public-spirited, shrewd and generous a people as this world has ever known. Though New Englanders have surely been concerned for Christian self-development, it has also been given to them by the grace of God to launch and loyally maintain Christian missions, the Christian development of others. In the name of local independence, they battled the presbyterial tendencies of John Cotton and the Mathers, and at

the same time they lived out a principle of free fellowship among churches.

If all Congregational Christian churches were to be abolished today, the marks of their influence would remain in New England. They were the inspiration of New England society, government, education and religious life. Few public institutions in this region have escaped their subtle persuasive power. Town meeting, republican forms of government, the public school and the high value placed upon a broadly educated clergy come to mind at once. All Christian denominations, even those resting on authority or dogmatism, have been tempered by the local loyalty, the fellowship and the free interplay of ideas among Congregational Christians everywhere.

Our church in Milford, Conn., built in 1834



But what about the twentieth century? What about right now? Are our New England churches resting on their laurels? Do they have a message for their region which makes men aware of the majesty and love of God? Are they a challenge to this time and area or are they just tagging along or not even caring to catch up to the times? What message have the New England churches for the Congregational Christian Fellowship?

An observer's answer to these questions depends upon where he looks. (The independency of Congregationalism is a true observation about life as it is lived anywhere and at all times as well as one deliberate principle of ecclesiastical or political government.) Some churches would yield highly favorable answers; others would yield answers which test one's faith. There are, however, certain moods and overt actions which seem to

be general and characteristic of all.

First of all, Congregational Christian New England for a number of years has been suffering from a case of the blues. Some churches are still in the grip of this affliction; others have shaken themselves loose. Behind it lies the movement of New England youth to the cities and to the West, the incoming of thousands of people who know not "the Congregational Way" and a profound shake-up of the New England economy.

All this means that New England churchmanship faces two sorts of problems. First is a profound mental and institutional readjustment in some communities to meet the fact of a depleted population. Second is aggressive action, persuasive action in securing new followers of "the Way" among the newcomers to the region.

State Conferences, outside the local people, are the main element contributing to the successful working out of the first problem. Conference offices give encouragement to church union, to developing larger parishes and yoked fields. Their financial aid is invaluable. In Vermont, for example, there are nearly 150 united churches or yoked or larger parishes. A large proportion of New England's churches justifiably are aided churches.

The main element in the second problem is the local church, the friendly outreach of its people, and the leadership of its minister. Here it needs to be said that New England is now receiving new blood from the South and the West, people who come to this region because they see here opportunities long neglected, people who are not discouraged. A large part of present-day ministerial lead-

Fishing is still big business in New England

ership has this background. The significant thing about all this is that generally, whether minister or layman, these new people are soon more New Englandish than the ancient residents. That is, they appreciate the New England heritage afresh and adopt its attitudes and views with a verve approaching that of the founders.

Congregationalism in New England is a hardy growth, deep-rooted and tough-fibred. Its seedlings are legion and widely scattered over the face of the earth. For over 300 years its fruits have fed the souls and thereby marked the characters of New Englanders and their institutions. Though at certain moments it has suffered division within and has been spiritually depressed by the magnitude of its callings—hope, prayer and work remain its watchwords. New England Congregationalism is still able to carry a gospel load beyond the expectation of men.

We glory, for example, not only in the fact that it was in New England that our historic American Board for Foreign Missions was founded, but that today our New England churches support generously the world-wide program of the American Board, as outlined in this issue of *The Missionary Herald* by Dr. Fred Field Goodsell. Then, too, you will discover that our churches have a deep and abiding interest in the work of all our agencies at home, i.e., the American Missionary Association.

New England Congregational Christians are confident of the future because they know the gospel to be true and because they are humbly sure that the Congregational Way is the way of the human spirit when released from the arbitrariness and dogmatism of men. The New England Congregational Christian Fellowship is here to stay.

Mr. Frazier is minister of the Union Church, Proctor, Vermont.
Illustrations from Philip Gendreau.

Girls of our church in Hanover, New Hampshire, interpret the spirit of Christianity

THE CENTRAL SOUTH

Where things are done in a big way

TEXAS OKLAHOMA ARKANSAS LOUISIANA

Philip W. Sarles

THE region of the Central South is salient in its differences. Everything in it is varied—its people, its terrain, its religion and its culture.

Progress is on the march in the Central South, and modernity is the byword of the day. This four-state area is on the way to fulfillment of its destiny.

Texas is proud of its "world in itself," both physically and mentally.

Oklahoma is new and expectant.

Arkansas is a sister of the Old South, rural and beautiful with its Ozarks.

Louisiana, with its stately culture and influence of the early French regime, follows the lead of its major city, New Orleans.

Only Congregational Christians with their genius for fellowship, could approach this area as one region.

Due to the climate, there is an outdoor quality to life in the Central South. The swing of the "wide open spaces" motivates a friendliness among the people and a frankness in human relationships.

Congregational Christian home missionaries caught the spirit and imagination of the region very early. Churches were planted everywhere. Famous Kingfisher College and scores of church-supported academies began preparing citizens for the coming of statehood for Oklahoma. Similar efforts struck Texas like one of her own well-known cyclones. Congregationalism reached its peak in the Central South during the first decade of this century. In 1900 there were 122 churches; by 1908 there were 127.

Today, in this region, some of the old systems are breaking up. But there is not always a ready acceptance of new social ideas. The social institutions were founded under the influence of the Old South, but America's growing nationalism is standardizing ways of doing things. Battles which long ago have been fought and won on more distant social fronts are now forming in this part of the country.

Strangely enough, the major problems of this region, with the exception of the racial one, are similar to those in other parts of the United States. The rural-urban conflict is on the ascendency with an even greater discrepancy between wealth in cities and impoverishment in rural areas than anywhere else in the country. Decentralization of industry is bringing new enterprises and new people into this section and sprawling factories are springing up with their surrounding slums. Populations are shifting. The machine age has broken the cotton culture, resulting in turmoil on the labor front, the

farm front, the financial front and in market conditions. Northern and eastern capital is flooding into these states.

One must mention, also, the growth of the oil industry in the last two decades, stigmatizing the area with the mark of the *nouveau riche*, in the wake of which were built million-dollar school districts and mansions in town. Texas and Oklahoma have, in addition, millions of dollars poured into their coffers by cattle and wheat raising.

The Negro population in these four states, as one travels from east to west, ebbs and disappears out where the earth meets the sky. El Paso has only 2,000 Negroes within its borders. Although old-line American stock predominates in all of the states, French live in Louisiana and formed its early history, even its legal code; Germans live in Texas and Oklahoma; Indians range the latter state and Spanish people eke out an existence among the Lone Star citizenry.

Congregationalism ministers in this area through rural and urban churches scattered in all directions. It was not indigenous, but came in with expanding missionary effort and northern and eastern people. It overbuilt, much as did the country crossroads banks, and it receded, losing half of its churches because they were not well founded. They were placed without reference to the work to be accomplished or the trends which would develop. Many of them never were emancipated from a well-intentioned fundamentalism, peculiar to the "Bible Belt." They have drifted into non-denominationalism.

While few in number at the present time, our churches in the Central South have a solid and useful function. Our work in the region is organized as the home missionary district of the Central South. Dr. Herman H. Lindeman, with offices in Oklahoma City, is the Superintendent.

Dillard University, right, in New Orleans, is a famous center for Negro education

Our churches in the Central South contribute to the total Fellowship in several distinctive ways, besides being most necessary to groups of local people. They give the denomination direct contact with one of the significant regions of the nation. No communion can afford to be merely a sectional denomination. Provincial attitudes would overtake any religious body which limited itself to only one or two parts of the country. The hopeful spirit of the Central South, its enterprise and typical citizenry are needed by our churches.

A study of the area by the states discloses the following statistics:

Louisiana has thirteen Negro congregations with a total membership of 1,117 and nine white churches with a total membership of 585. Arkansas has only one Congregational church, a Negro group in Little Rock with eighty members. Oklahoma has twenty-four white churches with a total membership of 2,443 and four Negro churches with 124 members in total. Texas has six Negro congregations totaling 257 members and eleven white churches with a total membership of 1,845. A further study shows that Oklahoma has a good balance between rural and urban churches, and that Louisiana has more rural groups than urban groups. Texas has almost exclusively metropolitan churches, one in each major city. In retrospect it can be said that many of the churches died where they should have lived, and some few have lived where they should have died.

For the most part the influence of the religious emotionalism of the Bible Belt has been beneficial to our churches. For instance, none of our churches in this area would think of shutting the doors for a summer vacation from services. Then, too, our churches of a more liberal temperament have attracted into their ranks members of the same feeling who have dropped out of the organizations which emphasize literalism and prophecy.

The churches are living up to the Pilgrim spirit for our day. The members and their ministers are found in the forefront of social reform movements in their communities, and they lend their time and talents to good enterprises. They far outweigh their rightful influence by size, in the work which they do. In an area where interdenominational coöperation is at its lowest point, where social action is little heeded, where fanaticism is applauded, our churches stand out in their different approach. They practice open communion and interfaith coöperation. They sponsor social legislation, community reform and the best quality of democratic procedure.

It is well that our Fellowship is on the march in these states, and it is a pleasant reward for many years of patient waiting and hard work a long way from the headquarters offices. Our faith will benefit from the roots which it has planted in the Central South.

Dillard builds a new dormitory, left, to accommodate its large postwar student body

Mr. Sarles is minister of our Central Congregational Church in Dallas, Texas.

Illustrations from Charles Phelps Cushing, Philip Gendreau and by courtesy of General Foods Corporation.

THE SOUTH EAST

A new South on the march

MARYLAND VIRGINIA KENTUCKY NORTH CAROLINA
SOUTH CAROLINA MISSISSIPPI ALABAMA GEORGIA
TENNESSEE FLORIDA

William T. Scott

THE early Southerner believed in a way of living which was colorful and zestful, and this is inborn in the South of today. Our fathers had classical architecture, libraries and elegant furniture; groves and gardens, much of which were swept away by a devastating war. Dignity, polish and pride of family characterized our fathers. They were hospitable and merry.

The Southerner is warm and enthusiastic about his politics, religion, and friendships. The people of the South are church-going and even puritanical in Sabbath observance. They take their honor and politics seriously! The Southerner is proud. The effect of attitudes, criticisms and actions of those hostile to him has been a fear of becoming the object of missionary zeal, pity or coercion. Among the Southerners there is a general inferiority complex and a resulting defense mechanism. The Southerner is conservative and hard to change. They are a proud people who have been humiliated by armed defeat and inferior standards. The South has naturally looked upon the glories of her past, with the resulting habit of rebelling against change. We are essentially a rural people.

Despite the roaring of the Bilbos, the Rankins, the Talmadges, and the riding of the Klan in an effort to divert attention from the truth, there is a new ferment in the region. For the first time Southerners are facing with as much earnestness their problem of transformation from within as has been their resentment of outside interference. They are facing the truth of the strength and weakness of their region, in a quest for the more abundant life for all.

"But I didn't know we had any Congregational Christian churches in the South," commented one of my friends from New England. Yes, we of the North and South are related not only by our Anglo-Saxon origin and by our sharing of mutual national problems, but also by the presence of Congregational Christian churches in every state of the Old South. There are 558 Congregational Christian churches—204 Negro and 354 white, with 63,500 members, 33,000 church school pupils and 10,000 young people. They contributed last year $115,500 to benevolences, $600,000 to local expenses, and own church property valued at $4,763,936, exclusive of three white

colleges, one orphanage, and the splendid American Missionary Association schools and colleges. These churches have a "sense of belonging" and are proud of their "Pilgrim" heritage.

The Congregational Christian churches have had four definite entries into the Old South. The first came sixty years after the Mayflower Pilgrims landed in New England when in 1680 the Pilgrims of South Carolina went to Charleston and established there a Congregational church—"Circular Church"—which still ministers to that city, one of the most colorful cities of the Old South. Sixty years later, when Georgia was being settled, these Congregationalists founded the Midway Church near Savannah. For more than a century Midway Church had perhaps the most remarkable history of any church in the South (and possibly the North). It gave, among others, four governors, two of whom—Button Gwinett and Lyman Hall—were signers of the Declaration of Independence. From her came great jurists, gallant soldiers, eminent writers and teachers, and more than 100 ordained clergymen and missionaries.

The second entry of Congregationalism into the Old South, and by far the strongest, came within twenty miles of Jamestown, Virginia, (the destination of those Mayflower Pilgrims until they got lost and strayed up Cape Cod way!) when under James O'Kelly in 1792–94 the Christian Church came into existence.

These "Christians," who merged with the Congregationalists in 1931, like their Congrega-

Tougaloo College, too, has a new dormitory

tional forerunners, were pioneers in Christian freedom. At first they sought not to build institutions or to promote enterprises, but simply to preach and practice the spirit of liberty of Christ in communities where the spirit of sectarianism was intense and where religious intolerance was ripe.

The Christians are centered in North Carolina and Virginia, where there are 32,000 of them, though they extended into Alabama and Georgia until the merger when the members in those states merged with the Congregationalists to form the Congregational Christian State Conference there. The Congregationalists of North Carolina and Virginia merged with the Christians to form The Southern Convention of Congregational Christian Churches. Elon College, founded by the Christians in 1889 in North Carolina, has produced most of the ministerial and lay leaders of the churches, and Southern Union (founded as Bethlehem) in Alabama was designed to do the same service for Alabama and Georgia.

The third entry of our united churches came through the American Missionary Association which has spread educational opportunity and better conditions for the Negro and mountain whites for more than a century. This Christian service has helped to give opportunity to thousands who have developed into upright citizens to lend their strength to the South and other sections of the country.

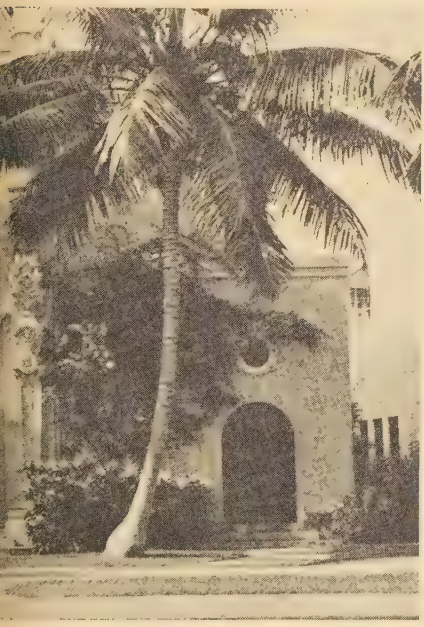
Finally, in 1888, the Congregational Methodist Church affiliated with the Congregationalists in Ala-

Community Church, Miami Beach, is v

bama, Georgia, and North Carolina. Their churches numbered between 200 and 400 and they had from 10,000 to 30,000 members. They had been organized in 1852 as a dissenter movement within the Methodist Episcopal Church, South. Their quest for freedom was not unlike that of the Pilgrim Fathers and the followers of James O'Kelly

Their principles are much the same as those of the Congregationalists and Christians. These churches constitute the larger portion of the former Congregational churches in Georgia and Alabama today. Atlanta Theological Seminary was organized as a training center for their leaders.

Today there are Congregational Christian churches in all the principal cities and in many rural sections of



gregational Christians, North and South

the Old South. Their architecture ranges all the way from the little one room building to stately temples, and the orders of service from the informal song and preaching service to the high church.

It has been said that the Congregational Christian churches have looked upon their job in the South as that of making Christianity intellectually respectable and acceptable where people still cling to the verbal inspiration of the scriptures and are lagging behind all the other sections of the country in education. If that was ever a sufficient motive for missionary endeavor, there is a more convincing one today. The South is still awaiting a church that will make ethically potent the gospel of Christ. The inclusiveness of the Congregational Christian churches and their social and evangelical passion make the Old South a fertile field for their Christian message and action. Somehow Christians of the various regions of our land must work together in areas of greatest human need, irrespective of race or economic status. Sectionalism is unworthy of the democratic polity, Christian piety and the social passion of Congregational Christians. We of the South reach out our hands to our brethren of every region of our great nation in friendship and comradeship.

Dr. Scott is Superintendent of the Southern Convention.

The library at well-known Fisk University

THE NORTH WEST

An empire of contrasts

WASHINGTON OREGON IDAHO WESTERN MONTANA

Claton S. Rice

SOME region in square miles this is! Start up at Nome, Alaska, on the Bering Strait, our church farthest north. Travel down to Valdez, leap British Columbia and land at Blaine, Washington. Sail across to Bonners Ferry, Idaho, then travel east and south to Butte, Montana, thence to Pocatello, Idaho and then west to Klamath Falls, Oregon. Then journey up the coast to Bellingham, Washington, and to Baline—and you will have skirted the boundaries of the North West region.

Occupationally, there is almost everything here. Placer mining, hardrock mining, cattle raising, apple growing, sheep raising, wheat farming, irrigation farming, great fisheries, thrilling logging industries, manufacturing, hunting, fur growing—they are all here!

Among the rugged mountains and on the endless plains and lofty plateaus, and in the irrigated valleys, too, one discovers plains Indians and coast Indians, Finnish Congregational Christians, Russo-German Congregational Christians, Japanese Congregational Christians, Scandinavian Congregational Christians, and Congregational Christians from the Mid-West and South and East, as well as among the native sons. There are liberals by the dozens, conservatives by the scores, fundamentalists by the hundreds, Pentecostals galore, atheists, free lovers, intolerant churchmen and intolerant non-believers. There are mountain peaks and ranges which tower above all men—Mt. McKinley, and Rainier and Hood, the Bitter Roots, the Cascades and the Coeur d'Alenes! Some country! Some people!

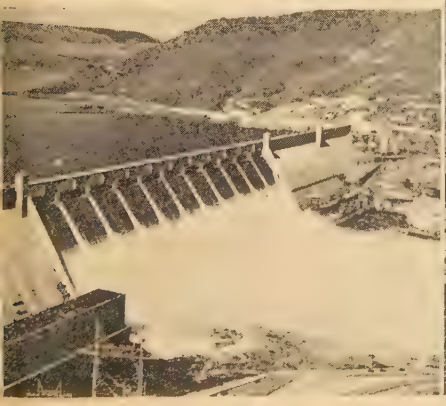
Here one finds the native habitat of hard-bitten, hard-living miners; rough-talking, hard-riding cowmen; rugged, wind-tanned fishermen; sailors and dry farmers. One hears tales of missionaries at Waiilatpu and Tshimikain and the Mormons moving west and north. "Pioneers! Oh, Pioneers!"

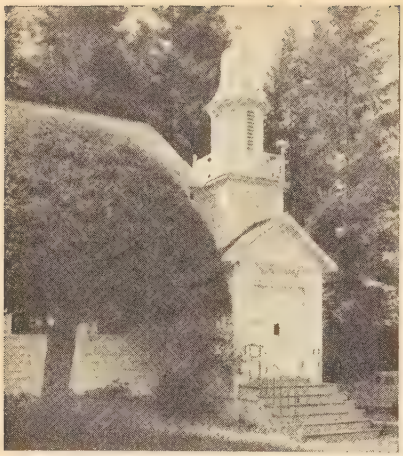
Save in Mormon territory, a smaller percentage of people is found in the churches of the area than anywhere else in the United States. This is a real missionary field where in some sections intolerant, short-sighted church groups make themselves obnoxious, where the labor unions are "the law, the prophets and the writings," while the standard churches play a feeble second. Here Congregational Christians by the scores have become Presbyterians in some areas, and Presbyterians by the dozens have become Congregational Christians in other areas, and Methodists and Baptists and Lutherans

have flowed into our Fellowship where we have the community responsibility under the Council of Churches, while reciprocating Congregational Christians have joined those churches in other areas. Church lines are fluid out here.

The blistering midsummer heat of Lewiston, Idaho, and southern Oregon, and the eternal ice of Nome and the gigantic chilly Columbia Glacier just outside of Valdez, are all native to this region. And the contrasts found within Congregational Christian churches in the area are just as great as these climatic differences.

Language churches—Finnish, Japanese, Swedish, German, Russo-German, with one of our ministers even caring for the Shaker Indians now and then—keep us alive to our ethnic diversities. We contrast the New England type of church, with its lovely austerity, at Walla Walla (where the memory of one of our great American Board for Foreign Missions missionaries, Marcus Whitman, is ever green) with a little Russo-German dry-farm church where, on Sunday afternoon, the *Bruderschaft* meets, with its frequent weeping, its group praying and its general pietistic conduct. Then we marvel that they are both Congregational Christian churches!





Our Welsh church at Beavercreek, Oregon

We have churches in the orchards, churches in the timber, churches in the cut-over land, churches in the valleys, churches in the little farm lands, churches in the wheat lands, churches in the educational centers and churches in the big cities. Out into the back country in Idaho, at Bruneau or at Council, you will find women ministers in charge. In Portland, Seattle, Spokane and Tacoma, you will discover great metropolitan city churches. At Nome, Alaska, and at Butte, Montana, one thrills at mining town churches, one in eternal ice and the other in infernal slag. Yakima and Milton-Freewater are in fruit areas. Forest Grove and Eugene, Walla Walla and University Church, Seattle, as well as Pullman, Pocatello and Missioula, and half a dozen others find much work among the college students. Forks and Aberdeen and Klamath Falls and Enterprise are out in the great woods. Condon and Odessa are in the wheat country. Other churches are found in the great seaports. Still others are located far back in the hinterland.

We are not a unified region, save in our widespread love for a new and promising land. In this great, throbbing, half-exploited, half underdeveloped, magnificent country, always facing north or west, one observes the onward surge of the Mormon church, with Pocatello half immersed, Boise feeling the rising tide, Portland recognizing its power, and Seattle just touched. He feels a strong Catholic bid for power. He senses mighty secular—anti-religious!—pressures. There is no general religious unity here.

This is a region which is labor-conscious, with labor unions, at least in the north, at their best and at their worst. There is bitter resist-

Pacific University holds an annual luncheon

ance to them in the interior. This area is the happy hunting ground of the free-lance, emotional revivalist also. Surely it is a place where a strong presentation of the living gospel of Christ is needed most woefully!

Our Congregational Christian pattern here is established along lines of neither liberalism nor of conservatism. We are an inclusive set of people, often found in churches of the community type. As brethren in Christ, we expect more light to break forth from the word of God. Conservatives, liberals and those who

know mighty little theology are all found in the same fold.

We repudiate intolerance. We insist upon the right of every man to find his own way to Christ, as he is led by the Spirit. We enjoy fellowship in a church which governs itself, coöperates with others, but which does not dictate the faith of any man within it. We encourage a rational approach to the gospel, but we find within our fold many people whose approach is more of the heart than of the mind. The spirit of good will, tolerance, expectation, faith in one another, recognition of personal responsibility to God and to man, characterizes our people. Coming from a score of different faiths, we find fellowship in an inclusive free church, and we are happy together. We are demonstrating the practical working out of the ecumenical spirit in local fields.

Reaching out in fellowship to the Mid-West, the East and the South, 30,000 Congregational Christians in this region, free churchmen in cooperation with their brethren in other regions, pledge themselves to carry on, true to the ideals Congregational Christians have held in common from the beginning. And if you take a look at the *Year Book*, you will see that our churches and people have a vision of the world-wide Christian community, too. We are missionary-minded—generous supporters of the historic work of our American Board for Foreign Missions. We are deeply thankful for our blessed heritage.

Dr. Rice is Superintendent of our Washington Congregational Conference.
Illustrations from Charles Phelps Cushing, Philip Gendreau and Pacific University.

Pacific Univ., Oregon, observes May Day

Land of the great open spaces

NORTH DAKOTA SOUTH DAKOTA NEBRASKA KANSAS COLORADO
WYOMING EASTERN MONTANA UTAH NEVADA

Charles Gerlinger

ALONG the old trails of Sioux and Cheyenne, of Fremont, Whitman and Brigham Young, stretch fields of wheat and corn. Out "where the buffalo roam, and the deer and the antelope play," herds of cattle and sheep feed in peace, safe from arrow or rustler.

Mighty rivers, once the terror of wagon trains—the Snake, the Colorado, the Missouri—now harnessed, water the farms, gardens and orchards of a vast region stretching from the Red River Valley to the Yellowstone and the Tetons, from the broad plains of Saskatchewan to Pike's Peak towering 14,000 feet in the air, to the gorge of the Colorado one mile deep. Gold from the "Home Stake," the rich deposits of Colorado, Utah and Nevada, augment the wealth of America. Ghost towns gave way to thriving cities, stage and pony express to roaring transcontinental trains, the six shooter and rope long since to law and order.

The Bridgers and Kit Carsons blazed trails among hostile tribes. The DeSmets, the Riggses and Williamsons ministered to the defeated red men, preached to them the gospel and established churches among them. Yankee, German, Scandinavian "giants of the earth" quickly followed, turned the virgin sod, established communities with the motto: "Under God the people rule." If nature grew stubborn and the elements adverse, they wrote upon their coins, "Ad astra per aspera"—through difficulties to the stars. A few prospectors linger among the hills and mountains, ever thinking that tomorrow may be their day. Farmers and herdsmen, miners and lumbermen have taken their place to turn prairies into fields and deserts into gardens, to bring wealth from the forests and riches from the bowels of the earth.

No armies conquered these bands of pioneers, no Federal government coerced them into law-abiding citizenship. Freedom ranged these prairies and climbed these mountains. These long distances, stretching as far as eye can see, the flaming sunsets, "the skies that are not cloudy all day," leave no room for fear or pettiness. Law and decency arose from among the people as their sovereign right and wish. They became, by their own petition, citizens of territories and states. Sons and daughters of New England, the Atlantic seaboard and the valley of the Ohio, the traditions of democracy found deep rootage in their villages

and communities. School and church grew alongside home, store and shop.

Out here where the West really begins, life never grows soft. Drought and grasshoppers see to that. The latch-string is always out, and the dishes are always on the table. If the host is not in, help yourself, but wash up the dishes when you have finished! Sorry to have missed you, stranger! Even the tourist business will not change our ways. Our cities will never grow large enough nor our vast distances so crowded that we will lock our doors and build fences around our homes.

These wide open spaces have provided congenial atmosphere for the spirit of the Pilgrims. None is so difficult to regiment as the farmer, herdsman and mountain miner. He will not quickly exchange his freedom for security or an easy prosperity. Congregationalism came in with the earliest pioneers and remained to become indigenous to the culture of the Great Plains and the Great Basin.

Student dancers at Yankton College perform during a May Day festival

Our Congregational Christian denomination is still young in the Far West, with all the weaknesses and strength of youth. No congregation has yet celebrated its centenary. Quite a few have passed the seventy-five year mark. Marcus Whitman and his bride, Narcissa, traveled the Oregon Trail in 1836. Stephen R. Riggs preached the first sermon in the Dakotas in 1840, but no church was organized in this region until the First Congregational (now First, Central) Church of Omaha came into existence in 1856, followed the next year by churches in Fremont, Nebraska and in Emporia, Kansas. In 1862, Joseph Ward, father of Yankton College, founded the mother church of the Dakotas. Wyoming's first church dates from 1869, at Cheyenne; Colorado's from 1864 at Boulder and Denver; Nevada's from 1871 at Reno; Utah's from 1874 at Salt Lake City; North Dakota's from 1881 at Fargo and Wahpeton; and eastern Montana at Great Falls from 1890.

Now there are more than 700 Congregational Christian churches in the Far West with a membership of over 83,000. Thirty-eight per cent of these churches have a membership of less than 100; only six are over 1,000. Among these 700 churches are 125 of the 192 German congregations of our Fellowship, and most of the Indian churches, these being among the Sioux in the Dakotas.

The founders of our early churches came for the most part from New England. As our denomination grew and churches multiplied, both members and pastors came who knew not John Robinson nor the traditions of the Pilgrims. All they knew was that here was a church without bishop or ruler, without creed or regulation, a church in which the congregation could choose its own pastor, worship God and interpret the Bible according to its own conscience. Sometimes the New England pattern grew misty and vague, ecclesiastical practices

chaotic, church architecture undetermined. Sometimes congregations strayed away under the leadership of free-lance pastors. Even today, traditions do not run deep. Congregations and associations often find themselves at a loss how to proceed. Yet it is amazing how we are held together by a desire to follow Christ and to preach his gospel. We are indeed a "Fellowship."

This fellowship is practised amid great diversity of theological conviction, for the West is still conservative, and the "sects" thrive in village and open country. Scarcity of ministers often throws open the doors to graduates from "Bible" schools with a fundamentalist point of view, and congregations occasionally become conditioned to that doctrine. So we find ourselves under the same necessity as the missionaries of China who "agreed to differ, but resolved to love." This unity in diversity has proved most refreshing, and also promising for the future of the Church universal. We are at home among the denominations and in the forefront of every comity movement.

Despite our rule-of-thumb polity, we deem ourselves loyal to the essential spirit of Congregational Christian freedom in Christ, to a Congregationalism not yet weighted down with traditions. We have kept the pioneering spirit in our churches as in our communities, yet we have shown ourselves whole-hearted in our support of the denomination in all its enterprises.

Our churches everywhere are centers of a Christianity which insists

Interior of the Spanish-style chapel, Colorado Conference Center

on social applications of the gospel, drawing no creedal lines in fellowship or in communion. We recognize the importance of maintaining, in common with the whole denomination, high standards for the ministry and for membership. Pastor's classes are the rule for admission of children, and often of adults. Architecture begins to lose its prairie meeting house atmosphere and to become a church where men turn aside to pray. Gowns and liturgy are not uncommon, even in smaller churches.

The young West is growing up, and the Far West coming near to the Fellowship of all the churches. The glory of Christ shines among us all and has made us one.

Mr. Gerlinger is minister of our First Congregational Church in Sioux Falls, South Dakota.

Illustrations from Charles Phelps Cushing, Philip Gendreau and Fred Baker.

Concerning Ministerial Salaries

A RESOLUTION

adopted by the General Council of the Congregational Christian Churches
Grinnell, Iowa, June 24, 1946

"The General Council of Congregational Christian Churches in session at Grinnell, Iowa, is conscious of the fact that official boards of Congregational Christian Churches are conscientious in facing the problems of their parishes. Therefore, their attention is respectfully called to the fact that the compensation and maintenance now provided our ministry has become a problem of serious concern in our whole fellowship, and in many instances a desperate situation exists.

"Each official board is earnestly requested to consider this question as it applies to its own church.

"The greatly increased cost of living, the relatively low salary now paid the ministry, and the expenses of parish work carried by the minister have resulted in an alarming number of men, trained and dedicated to the work of the pastorate, being forced to leave the ministry entirely Others are compelled to seek additional income through supplemental employment. This weakens the church's ministry to its people and the pastor's effectiveness is greatly reduced.

"In reviewing this matter official boards are urged to give immediate consideration, not only to provision for an adequate salary but also for the care of such parish expense as sharing in the minister's annuity, parish travel, church supplies and other items.

"It is recommended that each official board, following such consideration, bring before its congregation a plan of immediate action to correct the situation."

THE NATIONAL COMMITTEE ON MINISTERS' SALARIES

Mr. James H. Compton, Kansas, *Chairman*
Mr. Robert Cashman, Illinois
Rev. Allan Knight Chalmers, New York
Rev. William Ernest Collins, Minnesota
Mrs. Stanley Cummings, Vermont
Mrs. Margaret Ensminger, Alabama
Mr. David H. Gill, California
Rev. Roy C. Helfenstein, Iowa
Mr. Manfred Klein, Massachusetts
Mr. Richard Plock, Iowa
Rev. Edward A. Thompson, Michigan
Prof. Ralph L. Woodward, Connecticut

(A true copy)

FREDERICK L. FAGLEY, *Scribe of the Council*

Attest: RONALD BRIDGES, *Moderator*
DOUGLAS HORTON, *Minister*

MIDDLE ATLANTIC

The urban and industrial East

NEW YORK
NEW JERSEY
PENNSYLVANIA
DELAWARE
WEST VIRGINIA
DISTRICT OF COLUMBIA

Philip M. Widenhouse

THE Middle Atlantic region: from the capitol of the U.N. to the capitol of the U.S.A.; from the financial to the political center of the nation; from great metropolitan Broadway to the hills of Virginia; from many national origins to one American church; the urban and industrial East represents the Congregational Christian Fellowship at its best.

"Nowhere perhaps is the pluralism of the United States more marked than in the Middle Atlantic region. Alongside a sort of supreme composite unity in a dozen urban centers can be found almost everything comprehended in the modern industrial technological trend of America," write Odum and Moore in *American Regionalism.*

Pittsburgh—"its scope and its outlook are national; its financial interests are at least country-wide; and the forces that control its destinies, which are basically economic, are forces that move with the large stride of national progress and regression."

Washington, D. C.—"it comprehends all that can be said about the nation." West Virginia—"it is North, East, South and Middle States all in one." New York City—"it is again 'America.' Here are the great publishing houses, great centers of art, literature, drama, theater. Here strangely enough are the cradles of reform and radicalism, and the bulwarks of conservatism."

In view of all this, our Congregational Christian Middle Atlantic region can well be described as an ecclesiastical melting pot. Integrated into the life of the Conferences—New York, Pennsylvania and the Middle Atlantic—are churches of Armenian, English, Finnish, German, Italian, Negro, Norwegian, Slovakian, Swedish and Welsh backgrounds.

The region is largely urban and metropolitan. The Middle Atlantic Conference, for example, extends from suburban New York and New Jersey to Washington, D. C. and its suburbs. The Conference has great churches in Montclair and Glen Ridge, New Jersey, and in Washington, D. C. It has vigorous, rapidly growing churches in such suburban areas as River Edge, N. J., and Silver Spring, Maryland. It has inner city churches in Jersey City and Newark. The Conference is small but with wide variations. Each church is almost a single representa-

only five members to Flatbush Tompkins with over 3,800. In the New York Conference, problems come *en masse*. In Brooklyn, great population shifts of the last quarter century have played havoc with Congregational Christian church membership. Great churches have ceased to be or have been perpetuated by merger with other churches.

In Manhattan, along brilliantly lighted Broadway, stands Broadway Tabernacle as a symbol of Congregationalism. In contrast to the Taber-

Pennsylvania's Conference Center, upper left; Pittsburgh, above; and New York, right

tive of a type of church situation. The Conference thus provides an excellent testing ground for experimentation on the frontiers of church life.

Silver Spring represents an experiment in church extension in a high potential field. Mt. Pleasant Church in Washington, D. C., is an experiment in planning a city-wide strategy for the denomination involving a relocation. First Church in Washington, D. C., represents the downtown church in a metropolitan situation.

The New York Conference ranges from rural and village churches of

nacle is Brownsville Community in Brooklyn, where Congregationalism is represented by a "store front" church. Throughout the state of New York, Congregationalism is represented in cities, towns, villages and open country.

Our Pennsylvania Conference has greater variation in national backgrounds. "Twenty years after the first settlement by English Quakers nearly one-half of the population was German. Over one-half of the Ulster Scots who came to the United States settled in Pennsylvania. Pennsylvania was the only colony except Maryland that tolerated the Roman

Catholics. Thus, with all phases of the Christian religion, and all branches of the Teutonic and Celtic races, Pennsylvania set the original type to which all America has conformed; that of race inter-mixture on the basis of religious and political equality.

The early settlers of the "Keystone State" knew little about our Congregational or Christian churches, and our denominational growth has not been large. Our Year Book lists 115 churches in the Pennsylvania Conference. Total membership is approximately 20,000. Individual church memberships run all the way from West Spring Creek with eleven to the Smithfield Church of Pittsburgh with 1061 members. Dr. Wilson P. Minton is Superintendent of the Pennsylvania Conference.

The Middle Atlantic region is a small part of the total denomination, yet it has great importance for the missionary program of the Fellowship. The Middle Atlantic Conference's contributions to the apportionment averages more than $1,000 per church. As the radio advertiser would say: "No other leading Conference can say that." The Middle Atlantic Conference, with only seventy-six churches, ranks in the first ten Conferences in apportionment giving.

Mr. Widenhouse is Assistant Director of the Department of City Work of our Board of Home Missions.

Illustrations from Charles Phelps Cushing and Philip Gendreau.

Our church in Montclair, New Jersey, right

MIDDLE STATES

Heart of the nation's bigness

OHIO INDIANA ILLINOIS MISSOURI
IOWA WISCONSIN MINNESOTA MICHIGAN

Samuel C. Kincheloe

THE Middle West in position, occupation and culture is the heart of America.

It is more American than America as a whole and more homogeneous than any other region in the United States of America. It is the great "Upper Mississippi Basin comprehending most of the areas between the Missouri and the Ohio." Odum and Moore give the following description of it.[1]

"Here were symbol and reality of rivers and forests, of land and prairies, of plain people and democratic patterns, symbols of the American dream. In the quality and number of its people, the nature and number of its occupations, its small industries and great agriculture, in the best examples of balanced industry and agriculture, are typified the heart of America and the backbone of its national framework. And here are American morals and manners, folkways and customs, religions and politics. Finally, here too are emerging industrial and metropolitan regions challenging the East, set in the midst of a vast wealth of natural resources, with all that train of social and economic problems which follow so naturally in the wake of a complex of technology, industrialization, and urbanism built upon an agrarian nation. Here, then, are at once symbol and reality, test and promise of American regionalism in all its manifestations and implications."

At the same time, there are great contrasts within the Mid-West. Even within its agriculture there is great variety. There are many kinds of farming in one state which runs north and south. Illinois has dairying in the north, a cash grain area further south, a more diversified farming area to the west and finally, fruit growing in the southern part of the state. Coal mining and oil wells are also found in Illinois.

There are very definite sub-regions within the Mid-West. The northern belt is industrial and urban. It is an extension of the culture of the north. The southern belt has grown in industry during the war. This extends through southern Ohio, Indiana and Illinois. The culture of this southern belt is very different from that of the northern belt which stretches across these same states. It is more religious, with greater emphasis on Biblical religion. The contrasts of these areas show up in

birth rates, percentage of native-born Americans, types of agriculture and occupation.

When we attempt to think of the Congregational Christian churches in terms of regionalism, and of the Mid-West as one of the regions, it is important to note their line of march as they came across the northern part of Ohio, the southern part of Michigan with a touch into Indiana, but landing largely in Chicago and spreading westward across the northern part of Illinois, with some settlers going up into Wisconsin and Minnesota.

When one charts by counties the various denominations of the Mid-West, he has a very interesting picture before him. He sees the cities as the great focus of attention and membership for the Roman Catholics, but considerable others spread out over the northern section of this Mid-West. He sees the Methodists nearly everywhere, planted in the grass roots of this region. The Presbyterian Church came in rather late, and it hit a bit farther south than did the Congregational Christians, but it now constitutes a very significant group. The former Christian churches within the Congregational Christian Fellowship had their largest membership in southwestern Ohio, east north-central Indiana and southern Illinois. The Evangelical and Reformed denomination has had its greatest strength in Pennsylvania, but it is fairly well distributed in the cities of the Mid-West. Considerable numbers of German-background groups came into both the northern and southern parts of the area.

A region is a region in the real sense of that term for a denominational group when that denomination is related to: (a) its own folk, (b) the other religious groups, and (c) to all the processes of living of the area. But geography alone does not constitute a region; the interrelationships do this. The nearness of spatial relationships, transportation and communication are physical bases of communication. Common interests as seen in interrelationship —whether economic, industrial, intellectual, cultural, or religious—are the criteria of the region. Metropolitan and out-state conflicts tend to bring a sense of loyalty and in-group attitudes to the various groups within the region. When issues arise between the North Eastern region and the Mid-West, however, all the Mid-West hangs together!

It might be said that Congregationalists have neglected the local Fellowship for the sake of the larger community and for the sake of great causes. This characteristic of Congregational Christians may make it somewhat difficult for the local church, but it is a characteristic which finally makes churches worth while.

Congregational Christians have often thought of themselves as community churches. This has been a very great advantage to them in urban and suburban areas in the Middle West. Sometimes in rural areas, however, it has been a disadvantage. This community church spirit, however, may be a great asset when properly guided, even in areas where the denominational spirit is strong.

Within the Congregational Christian Fellowship, the Mid-West is often thought of as a region. Nevertheless, its characteristics as a region are very indefinite. There is a looseness of overhead organization in the Congregational Christian churches in the Mid-West. Here, as elsewhere within our Fellowship, the state has been the dominant center of organization. Even this has not provided much general control, either for

the messages given or for the quality of ministerial leadership supplied. There has also been a lack of fellowship on the part of local isolated churches. Very often there has been a lack of supervisory relationship to churches in trouble. It would be a good thing if men could move within a region rather than within a state. They do move within regions, but the facilities for securing new locations are not great.

The Congregational Christian Fellowship in the Mid-West suffers with all other Protestant groups in the fragmentary and nondescript nature of our local life. There are many divisions in the communities of the Mid-West. A look at the Mid-West now reveals the transitional nature of our times and the necessity for a great, new unifying message that has to do with the issues of our times but which has the depth and the breadth to be abiding and eternal.

[1] Odum, Howard W., and Moore, Harry Estill, *American Regionalism*, New York: Henry Holt and Company, 1938.

Dr. Kincheloe is Professor of the Sociology of Religion at Chicago Theological Seminary.

Illustrations from Charles Phelps Cushing, Philip Gendreau and Chicago Theological Seminary.

C.S.A. Industrial Seminar in the Mid-West, below. Church in Denmark, Iowa

SOUTH WEST

Where the culture is oldest

CALIFORNIA ARIZONA NEW MEXICO

Charles Franklin Parker

CONGREGATIONALISM is youngest where the culture is oldest in the United States.

This is another way of saying that our Congregational Christian churches were established in comparatively recent times in that vast region known as the South West. There a well-defined Spanish culture was prevalent long before the Pilgrim Fathers came ashore to build their homes and colony in New England. In a very real sense, the coming of our churches to the South West was the forging of the last link in the chain welding two distinct cultures into a practical national Christian unity.

Congregational Christian churches and influence came in the latter years of the nineteenth century when migration was flowing westward. The newly established territories, gained through the Louisiana and Gadsden Purchases, were being organized under the northern influence of representatives and governors sent by the Union from New England and the old Northwest Territory. The call of the Forty-Niners brought miners, homesteaders and entrepreneurs. Here our Congregational heritage has come from the pioneers who "rounded the horn" or came by wagon train to carve out a new empire in the Far West. These people, like their Pilgrim forefathers, brought their churches and schools with them. Soon the evidences of their works were apparent.

From the beginning these churches have had two characteristics identical in purpose. First was the establishment and maintenance of freedom-loving, spiritually centered, intellectually respectable, socially conscious, democratically practical and missionary-motivated churches. Throughout the region these churches have exerted a progressive, liberal, educational and spiritual function. Today they are recognized as being morally influential far beyond their numerical strength.

Second was the establishment of schools. Under the old New West Education Society, many academies were founded in the *plaza* towns of New Mexico, and the old Santa Fe Academy was the ancestor of the fine University of New Mexico. In Southern California were Pomona and Scripps Colleges. Missionary work among the Spanish-speaking peoples led to the establishment of schools and colleges in both the South West and in Mexico; hospitals such as the one in Grants, New Mexico; and community centers among the foreign-speaking populations such as the Japanese, the Chi-

nese and the Armenian Christians.

On the West Coast, the foreign work of the American Board for Foreign Missions was merged with the continental work of the Home Boards. The Spanish-speaking work of both Mexico and the South West is now coördinated under a Superintendent of Spanish-speaking Work who serves under the West Coast of Mexico Commission of the American Board, the Spanish-speaking Committee of the Congregational Conference of Southern California and the South West, and the Board

Our historic church in Pomona, California

of Home Missions. This coöperative arrangement of a Conference with the American Board and the Home Board to coördinate all of the work among a language group is unique.

The Conference of Southern California and the South West is a regional Conference. When in 1943 a merger was effected between the two separate Conferences of Southern California (including the southern one-third of California, a southern segment of Nevada, and responsibility for mission work in Mexico) and the Conference of the South West (embracing the states of New Mexico, Arizona and the city of El Paso, Texas), it was with a very positive consciousness that they were one in spirit, likemindedness and desire. It was also believed that administrative procedures would be improved and that a rather large missionary district might realize growing self-support.

Two things are apparent in this regional relationship. First, this region is not a mere combination of states; it includes two entire states and segments of three others. Second, it is not simply a large undesignated area of contiguous territory. Many facts went into the defining of boundaries. This present regional Conference was defined by a democratic procedure of choice determined largely by factors of mobility, accessibility to a common trade center, basic cultural and attitudinal homogeneity, a trade

The Mexican church in Pomona, Califor

area pattern and mutual helpfulness.

This regional Conference area embraces a territory 1,100 miles from east to west and 300 miles from north to south, totaling 330,000 square miles. There are 137 churches, well divided as to city, town and village. The number includes three Chinese, one Finnish, three Armenian, seven Japanese, one Negro, seven Spanish-speaking and one interracial church.

The South West divides naturally into two topographical areas. In

general, the vast area east of the coastal range is arid desert and mountain land; that portion west of the range is lush foothills and plains.

Common cultural patterns, business conditions and population movements affect the whole region. During the recent war years the western population trend has accelerated. The region is having growing pains, and multitudinous adjustments are necessary. No end to the population growth is in sight. Thus the region must look to the denominational agencies for continued aid in building

of our Spanish-speaking congregations

churches and maintaining some projects that are national in nature, parts of the whole problem of population movement, mobility and dislocation.

The present opportunity is staggering. In the Los Angeles area alone, more than twenty communities await leadership and financial assistance to build Congregational Christian churches under assignment by the Comity Commission of the Council of Churches. New churches are being established in the region.

The Conference leadership knows that the great majority of California's new residents are Protestant in faith. This leadership is aggressive, optimistic, realistic and willing to accept new responsibilities. Not for a moment would this region think of itself apart from the total Fellowship which carries forward the work in our own common Christian enterprise, and to share in the total world responsibility of our churches at home and abroad. It considers itself only one of the many regions where a vigorous Christian work must grow, that the mission of the Church may come to rich fruition.

Mr. Parker is minister of our First Congregational Church in Prescott, Arizona.
Illustrations from Philip Gendreau.

Chinese Mission in San Diego, California

ABROAD

Regions throughout the world

OCEANIA ASIA AFRICA EUROPE

Fred Field Goodsell

EXCITING is the word to describe the experience of anyone who visits the many regions of the world into which Congregational Christian churches have been sending their missionaries. There is such a diversity within unity!

Dr. and Mrs. Albert Buckner Coe and Miss Pattie Lee Coghill, who have just returned with Secretary Raymond Dudley from a deputation visit of several months to India and Ceylon, have most interesting things to say about this diversity within the unity of that great area in three centers at which our representatives are at work: the Marathi and Madura Missions and the Jaffna District of northern Ceylon. There are similarities of human need and of Christian service amid rich diversity of human nature. It is fascinating to compare these areas with one another in the matter of traditions and customs and people, but also in the way in which the seed of the Christian gospel has begun to grow and to express diversity within unity. In this respect India and Ceylon do not differ from the other great fields of American Board for Foreign Missions, especially Africa and China and the Near East.

The great purpose of the world mission of the Christian Church is to plant the good seed of the Kingdom of God, then to help it to grow in such a way as to develop the inherent human capacities of those who receive it. Not suppression but expression of the creative powers of a people is the aim. The Christian gospel inspires, in fact, demands this goal as it redeems men from sin and starts them on the highway of fellowship with God and service to their fellow men.

A glorious accompaniment of this process of growth, especially in these latter "ecumenical" days, is the discovery on the part of every group of a family relationship on a world scale. So it becomes a matter of many regions with regional differences, "but one great fellowship of love throughout the whole wide earth."

Throughout its 136 years the American Board has undertaken projects in many parts of the world, first in Bombay, India in 1813, then in northern Ceylon in 1816. Pioneering began in South India at Madura in 1834. In the meantime work was undertaken among American Indians in North American in 1817, work that was later transferred to the American Missionary Association.

In 1819 a group of missionaries sailed from the port of Boston for the Hawaiian Islands, and in 1820 a somewhat smaller group sailed for

THE
WHOLE EARTH
OF HIS GLORY

the Near East, where our work continues in what is now known as Bulgaria, in Greece, Turkey and Syria. China was entered in 1830 at Canton, extending later to various areas of which Foochow, Shaowu and North China are continuing major units. The Zulu Mission, now called the South Africa Mission, began in 1835, with pioneers entering West Central Africa (Angola) in 1880 and East Central Africa (Southern Rhodesia and Mozambique) in 1893.

Our missionaries pioneered in the islands of the South Central Pacific (Marshalls, Gilberts and Carolines) in 1852 and in the following years. We went first to Japan in 1869. A mission was sent to Mexico in 1872, likewise in the same year to Spain, and in the following year to Czechoslovakia, then a part of Austria. In 1903 we were asked to take responsibility for pioneering in Mindanao, the great southern island of the Philippines.

There is one great fact which should become a part of the thinking of every member of the world Christian community at the heart of which is the inclusive Fellowship of the Church universal. Missionaries are sent, whether by the older or by the Younger Churches, not because the people to whom they go are less worthy of respect or more sinful against God than those who send, but because so many have not had

Orlinda Childs Pierce College, Athens, top; typical Chinese Christian students, center

an opportunity to share the blessings of the greatest conceivable human fellowship: "the fellowship of love throughout the whole wide earth." These blessings in most cases come as the result, as it were, of a change in climate—a change which makes possible the development of the finer qualities of the human being and the suppression of habits and customs and evils which degrade and destroy human life. It may be witchcraft in Africa or the caste system in India, or the cult of violence among the Moros in Mindanao, or crass superstitions in the Near East and in Latin America, or the degradation of women, and illiteracy almost everywhere. With the light and life which Christ brings and with increasing knowledge of his way of life and thought of God, the old unworthy things are passing away. They slough off, they wither on the branch, they lose their grip, however you wish to describe it. New habits and customs consistent with the Christian way of life develop. In the whole process the inherent human qualities of a race or people are not destroyed; they are rather given new opportunity for development. Each group may be counted on to bring its distinctive gifts to the one world-wide Christian family. Each group develops a sense of belonging to the great family whose head is in Christ.

I was greatly impressed a few years

Our missionaries in Africa carry their work to the people of the most distant villages

ago with what a Zulu paramount chief, Mysheni by name, said on the occasion of the one hundredth anniversary of the coming of Christianity to the Zulu people in South Africa. As I sat on the platform in the outdoor auditorium with him and some of his Christian Zulu friends, I noticed that he had placed on a shelf under the reading desk a skin loin-belt and a knobkerrie (a primitive weapon of hard wood). When it came his turn to speak, he gave his version of the blessings which the Christian gospel had brought to his people. He produced the loin-belt and the knobkerrie as symbols of the old life which was passing away, and he pointed to the hundreds of students and alumni of Adams College for Bantu youth as the symbols of the new in the Christian way of life which the Zulu people had begun to learn and follow.

The gospel, he said, had not destroyed his people or their basic characteristics of virility and ingenuity; it had rather developed their dormant capacities for skillful and brotherly living. Cleanliness was abolishing filth; craftsmanship was replacing crudeness; knowledge was driving out base superstitions of many kinds; the Christian home was demonstrating its power to give womanhood her rightful place and children their birthright of good education; the practices of Christian worship were developing the arts of music, poetry, orderly assembly and philanthropy.

I am reminded of another illustration of the truth inherent in the slogan, "Many Regions—One Fellowship." No one who has visited the campus of Yenching University in the suburbs of Peking, China, can ever forget the water tower on that campus built to resemble a beautiful pagoda. The Chinese are justly proud of their own architecture. Some of the most beautiful buildings in the world are the products of unalloyed Chinese genius. Who would wish to see such gifts dissolved by the acids of "Western" industrialism! The water of life, symbolized in the water of that pagoda-water tower, can and should be transmitted in cultural forms familiar to a people. Those forms will influence and in turn will be influenced by the Christian conception of God.

Each people has a right to see God through their own eyes, illumined by the Christ. Just as the early Italian Renaissance artists presented the Madonna and the Christ child as Italians, so Chinese artists today naturally present the gospel story in Chinese forms. It is the Christ that is presented. Error creeps in, sometimes a gross error and superstition, but there is something self-corrective when people have the open Bible and the freedom to grow. Who are we Westerners to say that others shall not have the right to make their own mistakes as they grow in their understanding of the God and Father of our Lord Jesus Christ.

In fact, no other course gives much promise of permanent rootage or of substantial growth. There will remain many regions even while the one great Fellowship in Christ is growing stronger throughout the earth.

And so I say it is fascinating to compare one region with another. No two are precisely parallel in their achievements. All face common problems along the path of progress. Each seeks to solve them in its own best way. The basic concern of each is the development of a community at the heart of which shall be the power, the vision and the imagination of an authentic Christian Fellowship centering in some form of the Church universal.

Dr. Goodsell is Executive Vice-President of our American Board for Foreign Missions.

EPILOGUE

Unity in diversity

Thomas Alfred Tripp

THE reading of the articles in this issue reveals that there are common denominators in the regions that constitute our nation and our world.

Each of these regions has people, land, towns and cities. They are tied together by language patterns, transportation lines, communication systems and economic relationships. Each region has a separate identity, but they all suffer in common in such national disasters as wars and depressions. At other times, they prosper together and are strengthened by each other's powers. They hold common idealisms that combine to make Americanism.

A closer examination of these articles reveals that there are likewise common denominators in the regional patterns of our Congregational Christian churches. Amidst the varieties of Congregationalism there are characteristics common to all. Simplicity of worship forms, freedom in preaching, independence in polity and democracy in action are to be found in our churches from Maine to California and from Florida to Washington State.

"We believe in the freedom and responsibility of the individual soul, and the right of private judgment," declared the representatives of our churches in 1913, in the famous Kansas City Statement. "We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for council and coöperation in matters of common concern."

The common denominators of our churches consist of much more than the casual practices in Congregational Christian churches of standing to sing, sitting to pray and saying "debtors" in the Lord's Prayer. Their most impelling source of unity is their faith in the direct relation of the believer to God—a belief held in common with most Protestants. The freedom of the church from the state—a characteristic inherited from the founders of both the Congregational and the Christian roots of the Fellowship—is maintained alike in all regions without causing a submission to the state in secular matters as in Nazi Germany. Nor has their theory of the church and state prevented Congregational Christians from adopting a strong sense of social and political responsibilities.

Within this frame of unity, Congregational Christian churches may differ in many ways. They may be conservative in theology as well as liberal. They may gown their clergy and build beautiful chancels,

or they may eschew both as popery. They may resist centralization or, depending on the state and region, seek the counsel of the Conference Superintendent as though he were bishop, but all are proud of their "Congregationalism"—their liberty to exercise local autonomy.

At the same time, Congregational Christian churches have never submitted for a long time to rigidly enforced patterns without moving to escape. "These creative escapes," says Gaius Glenn Atkins, "have not been schisms, as the pattern-makers and keepers have called them, any more than the branches of a tree are schismatic. They have been the lift and spread of Christian faith and the Christian way."

The new regionalism, outlined in this issue, is an expression of this kind of growth. The patterns of our work are being adjusted to it. Our Board of Home Missions has among its workers those who give much attention to regional differences by sociological research and counsel on church problems. No community or region stands alone.

For example, the Department of City Work is requested to advise, let us say, the United Church of Bridgeport regarding future plans. More than the United Church must be studied for a thorough analysis. What about our other Bridgeport parishes? What about the other denominations in the city? What is happening to downtown Bridgeport in the setting of the whole metropolitan area of cities and towns that are satellites of Bridgeport proper? Metropolitan regionalism *for* the United Church and Bridgeport, not

some standardized set of ideas conjured up in New York, becomes the basis for future planning *by* and *with* the local pastors and congregations.

Another illustration began in an effort of the Town and Country Department to understand and help a rural parish in Iowa. Superintendent Royal J. Montgomery, not to be satisfied with easy solutions, discovered that a large percentage of the rural churches of southern Iowa were suffering similar handicaps to the parish about to be studied. Consequently, a rural survey of the State Conference was projected. But it was soon found that the conditions of the cities in the state had something to do with the rural churches. The rural and urban forces of the Board of Home Missions were joined in a complete survey of the state, in coöperation with the Conference. As though that were not enough, the conditions of our neighbors—the other denominations—are now being studied in a complete survey of Iowa by the Federal Council-Home Missions Council Committee for Coöperation Field Research and the Iowa Council of Churches.

All of these trends suggest only a few of the ways in which our national agencies seek regional adaptations in the efforts of the Fellowship to be effective among all our churches. There really is no East or West, no North or South, no centralization in the strategy of Congregational Christian churches. There must be a united approach to, for and by each region.

Dr. Tripp is Secretary of the Town and Country Department of our Board of Home Missions.

HOMELAND HIGHLIGHTS

BY IONE CATTON

THE "FOLLOW-UP" IS OUR BUSINESS. One week before Schauffler College of Religious and Social Work opened its doors last month, the students were on hand. But who ever heard of students arriving a week early? The week was devoted to a workshop—and work it was! With hammer and paint brush, scrub brush and broom, they put the college plant in order and lifted its face for the new year. Schauffler opened this semester with more than a thirty per cent increase in enrolment. Its new president, Dr. George Michaelides (left), has large visions and plans for this center in Cleveland where young women are trained for Christian service. This is our college. We are calling constantly for more church leadership. How many of our churches are recruiting students for Schauffler? It is possible for them to enter in January, at midyear, if they missed the September class.

BY PERSONAL MESSENGER. When Ralph Hyslop, our Minister of Student Work, left the Ohio Summer Conference at Denison University on Sunday, July 21, to sail for three student conferences in Europe, he took with him the offering of the Conference at its morning worship service—eighty-nine dollars—for Student Relief in Europe. The Conference was happy to know that this amount will supply 125 hungry young people with food for a week.

SPEAKING OF STUDENTS. Forty-seven of them, from forty-five colleges in thirty-three states, attended an Assembly at Grinnell in June where the Student Fellowship (a part of our great Pilgrim Fellowship) was officially born, with the following officers: Nancy Williams, Connecticut College for Women, and Robert Entorf, Iowa State College, Co-chairmen; Margery Knapp, Syracuse University, Secretary; the Rev. Leonard Claugh, Cambridge, Massachusetts, Treasurer; Helen Cobb, Elon College, Ellen Sutherland, University of Oregon, Michael McGiffert, Harvard University, Members-at-Large of the Executive Committee.

"ALL ABOARD FOR ADVENTURE" ENLARGES ITS AUDIENCE. Several children's groups in northern Massachusetts, Vermont and New Hampshire had their first "listening-in" during the summer as Hazel V. Orton, of the Missionary Education Movement, and Mrs. Virginia Wells, writer of the scripts for the stories, experimented in the use of our audio-aids. In vacation schools, Sun-

day Schools, community halls and homes, they found boys and girls "all ears" as these adventure stories came to them out of the air. "When can we hear more?" begged one of the most enthusiastic groups, Puerto Rican children in a fresh air camp. Watching the reaction of boys and girls while the records were played suggested some improvements and new developments in the next series of "All Aboard for Adventure." Watch for these.

SOCIAL ACTION MOVES FORWARD. Thomas B. Keehn, of our Legislative Committee, reports from the Adult Planning Conference of the International Council of Religious Education at Lake Geneva, held during August, that there is a promising advance in the church's concern for social and economic conditions. "Ten years ago," he says, "when this International Adult Group met at Geneva, its interest was confined to the preparation, by a few persons, of a statement of the basic religious principles for social action. This year the program included commissions working to plan action in this field. They are: Relief and Rehabilitation of the War-stricken People and Areas, Civic and Political Action as a Responsibility of Christians, Minority Rights and Group Tensions, The Church and Social Welfare, A Christian Economic Order as a Goal of Adult Work, and World Order as a Responsibility of Christians."

LET THIS BE READ IN EVERY CHURCH. Paul R. Reynolds, of our Christian Education Division, shares, from his recent conference with adult leaders of other Protestant groups, a list of objectives adopted by them in the building of Christian homes: 1. Every pastor studying and using pre-marital and family counseling techniques. 2. The observance of National Family Week in every local church. 3. The organization of young adult work in every local church with emphasis on Christian family life programs. 4. Responsibility for a Christian family life program allocated and given a definite part in whatever planning board shapes the educational program of the local church. 5. One or more study groups on some phase of family life each year. 6. The immediate promotion of family worship programs. 7. A continuing visitation in families encouraging a decision for Christ on the part of parents and children. 8. Making known to parents what the program of the church for their children is, looking toward greater coöperation on the part of the church and the home. 9. The discovery, enlistment and training of carefully selected persons as leaders in the Christian family life program.

REGIONAL CONFERENCES. The Mid-West Regional Meeting will be held on October 22 in the North Woodward Church of Detroit, Michigan. The Rev. Charles H. Myers is pastor of that church, and a strong program is in the making. The Eastern Regional Meeting will be held in New Haven, Connecticut, on October 29, 30 and 31. A tentative program includes addresses by Dr. Truman B. Douglass, Dr. Fred L. Brownlee, President Mordecai W. Johnson and Mrs. Douglas Horton.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income received for the month of July, 1946, $6,241.87

Total income for months of June and July, $12,878.68

FRED FIELD GOODSELL

Helping Through Prayer

MANY REGIONS · ONE FELLOWSHIP

MARSHAL your powers of heart and mind to pray for India and the people of India now.

To help you do this, I call your attention to the collection of articles and essays so attractively prepared and included in a single packet by Mrs. Norman H. Erb, Resource Secretary of the Missions Council.

The Light of India is a brochure which tells the story of the American Board for Foreign Missions in India. The cover picture is one half a frieze by an Indian artist painted on a wall of the Wai Hospital. One by one Indians are coming to see the light.

The Healing Ministry in India makes vivid what the great physician does through physicians and nurses who serve in His name.

Mrs. Edna Long, noted for her creative work with sisal, writes of scenes *Along the Ahmednagar Road* which she knows so well.

The children of India are not forgotten in this packet, nor the children of America. *The Story of the Rahuri Twins,* told by Mrs. Florence Moulton for children, will be of great use.

The Rev. Gifford Towle, who, with his family, is about to return to India, gives an intimate account of *Changing Things at Vadala,* which was also printed in the September *Missionary Herald.*

You will be amazed at what Mrs. Ruth Parker White tells you in *The Women of Mangalam Village.* Maryammal, the teacher, knows how to bring joy as well as light into the lives of the women of that village.

The task of the Christian church at home and abroad is largely an educational enterprise. Mrs. White and Mrs. Nichols, both of South India, know these schools and their teachers. They tell us about *Going to School in South India.*

The packet also contains a select list of books about India, including such books as *Toward Freedom* by the great Indian leader, Jawaharlal Nehru.

There will be some golden opportunities this year to hear from the members of the American Board deputation which has just returned from India: Dr. and Mrs. Albert Buckner Coe of Oak Park, Ill., Pattie Lee Coghill of the Missions Council, and Secretary Raymond A. Dudley of the American Board for Foreign Missions.

These friends will also help us to understand India's people and problems, and show us how important it is to strengthen our partnership with the Christian people of India.

EDGAR H. S. CHANDLER

New Director of Service Committee

Emerson G. Hangen

THE new Director of the Congregational Christian Service Committee is the Rev. Edgar H. S. Chandler who recently came out of the Navy chaplaincy to undertake the directorship of this committee.

The Service Committee was created by the General Council in 1943 to serve as a service arm of our churches; a short-term, mobile, emergency type of service for the relief and rehabilitation of victims of war and other disasters.

Mr. Chandler attended Boston University, Harvard Graduate School and prepared for the ministry at Andover Newton Theological Seminary. Following his courses of study in America he studied for four years in Europe, graduating from New College, the Congregational Divinity School at the University of London, and returned to a pastorate at the Central Congregational Church of Jamaica Plain, Boston.

During the early days of World War II he was sent to Great Britain by the Committee for War Victims and Reconstruction as a representative of the General Council of the Congregational Christian churches. He was in London during the early days of the "blitz," and on his return recounted his experiences through the medium of radio and the press.

He entered the Navy chaplaincy immediately after the bombing of Pearl Harbor, graduating from the Chaplains' School at Norfolk, Virginia. He was assigned to the Naval Air Station at Astoria, Oregon, and then served as a Chaplain in the Alaskan Sector at Adak, Amchitka, and Attu. Following this duty he was chaplain at the U. S. Naval Training Center at Hunter College, New York City, and the Naval Training Center at Fort Schuyler, Bronx, New York.

Chaplain Chandler flew to Europe in time to take part in the invasion of the continent in June, 1944. He served for a year as staff chaplain to the amphibious forces, after which he became Fleet Chaplain of all the Naval Forces in the European, Mediterranean and North African waters.

Mr. Chandler was called to be the Director of the Congregational Christian Service Committee in August and assumed the duties of this post on the first of September. He is well qualified for leading the important work of this committee, to which the denomination welcomes him and looks for great things under his able leadership.

Mr. Hangen is Chairman of the Service Committee, and minister of the First Congregational Church, Meriden, Conn.

One of Our More Fortunate Annuitants

MYRON W. FOWELL

IN preparation for this year's Unit Plan campaign, the writer addressed a letter to a representative group of twenty of our 184 Original Plan annuitants in Massachusetts, asking them to state in terms of human values what membership in the Original Plan had meant to them.

The letters received reveal three different types of annuitants. A very few are financially self-sufficient and contribute back to the fund each year the amount that is raised for them through the Unit Plan. A few others are modestly comfortable and contribute back a part of what they receive. The great majority represent personal and family situations made difficult by illness, inadequate income, and insecurity. To them the annual annuity ($500 for a minister, $300 for a widow), especially in these days of mounting prices, is like an anchor in a storm.

One of the letters received came from a member of the Original Plan who regards himself as one of the more fortunate annuitants. He is in relatively good health, and his letter indicated a thoroughly happy and hopeful outlook upon life. While his budget had been "in the red" during much of his ministry, he had received a small inheritance which had contributed toward his financial security after sixty-five.

This letter, however, from this more fortunate annuitant, like those from the others, suggested both the practical and the moral values that have been served and protected by the Unit Plan.

Through the help of his Original Plan annuity ($500 a year for the past eleven years) he has been able to do these things:

Continue in the ministry rather than resort to secular work at a time when there has been a shortage of ministers.

Serve small churches as interim minister at salaries which they were able to pay, but not sufficient to meet the cost of living.

Care for a sick son and help another son complete his education after returning from the service.

Provide some domestic help for his wife to enable her to enter more largely into the work of the churches which they have served.

Meet the present high cost of living and heavy taxes with less strain and apprehension than would otherwise be necessary.

Gifts from individuals and churches to the 1946 Unit Plan fund are urgently needed to meet our goal for this year. Checks should be made out to the Annuity Fund for Congregational Ministers, and sent either to the Unit Plan Committee of your Conference or directly to The Unit Plan, 287 Fourth Avenue, New York 10, N. Y.

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Personal investment problems are perplexing. You may well consider the complete safety of an investment through a Conditional Gift to the American Board for foreign missions. It will secure:

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Above all these advantages, it insures that at the death of the beneficiary the gift will help carry on the foreign work of the American Board.

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WRITE FOR A NEW DESCRIPTIVE FOLDER

We will be glad to answer questions if the age of the beneficiary is given. This determines the rate to be paid.

HAROLD B. BELCHER, *Treasurer*

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John Scotford's

The Church Beautiful

Today's Outstanding Book in Church Architecture

"The suggestions for practical improvements are realistic, and so take into consideration the limitations of many churches. All through this work there is an intelligent awareness of the traditions and the prejudices of the free churches. There is practical instruction in the use of symbolism and there is enlightened concern for the religious education and social needs of the modern church.

"*The Church Beautiful* should be read by all churchmen, whether or not they are contemplating improvements in their church buildings."

From an Editorial in The Christian Leader, February 16, 1946

$3.50

NEW DAY ASCENDING

By Fred L. Brownlee

A thrilling account of 100 years of history of the American Missionary Association. An amazing human tale of an amazing struggle for human freedom. A story of men and women who, believing in the sacredness of personality, trained Negro youth to say, "You can force me to sit down, of course, but I'm still standing up inside."

Points up with unusual clarity and insight, the fallacies of the present race relations slogan, "Separate but Equal."

Sounds a clarion call to face courageously the actual and potential dangers of racial segregation.

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WHAT MUST BE DONE NOW

1. Surpass the minimum goal of an average gift of $2.00 per member per year to the Committee for War Victims and Reconstruction. Urge your church to adopt the Sacrificial Giving Plan of C.W.V.R. and other methods for reaching at least this goal of $2.00 per member per year.

2. Urge and support your church in doing its full share in our 40% Increased Apportionment Giving. Pledges for budgeted apportionment for 1946 must be 40% above those of 1945 if our Postwar Emergency Program is to achieve success.

3. Arrange an American Missionary Association Birthday Party in your church. This is the 100th anniversary celebration of the founding of the A.M.A. which is to receive $300,000 from the Postwar Emergency Program. All birthday gifts count on the Postwar Emergency Program.

4. Make an individual gift over and above all of your other giving. You can give it to the total Postwar Emergency Program and it will be divided among the several items. Or, you can designate your gift for any one of the items on the chart.

Write to the Missions Council, 287 Fourth Ave., New York 10. N. Y. for copies of the brochures, "In His name and for their sake," "A Report and An Appeal," and for other aids which will make the Postwar Emergency Program a success.

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WM. F. FRAZIER, *Treasurer*
The Board of Home Missions
287 Fourth Avenue, New York 10, N. Y.

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